UNITARIAN MONTHLY

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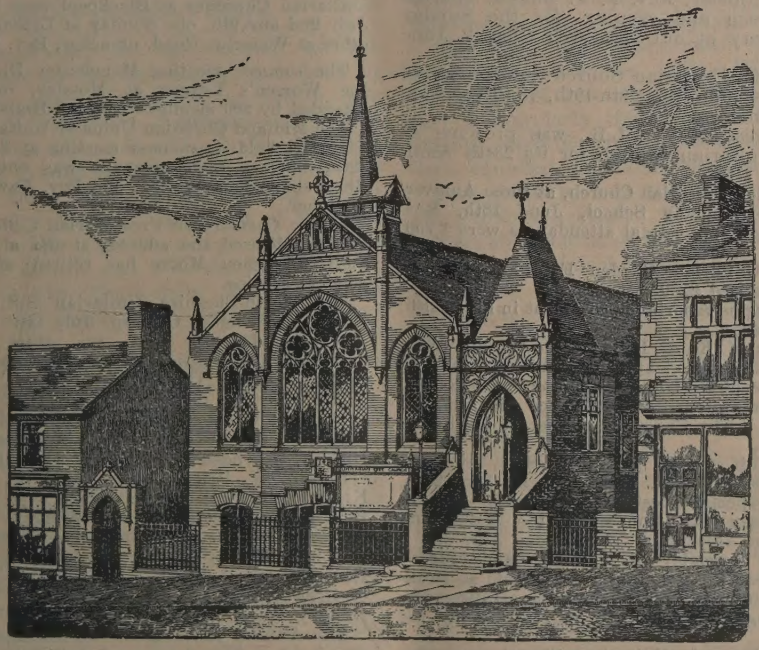

HORWICH UNITARIAN CHURCH
(near Bolton, Lancs.)

The Congregation originated Oct., 1890; this Church building was opened Feb., 1896.

New Minister-elect: Rev. Henry Cross, of Shepton Mallet.

M.B.

Notes and News.

EDITOR'S ADDRESS : 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor notlater than the second Monday in each month

During June and July the Waverley Road, Hurst Street, Mission, Birmingham, has been able, by the kind generosity of Mr. Cadbury, to take 400 city children by excursion to Manor Farm, Northfield, and 150 women to Berkswell, the excursions and places visited being greatly enjoyed and appreciated.

Mrs. Sydney Martineau is appointed chairman of the British and Foreign Unitarian Association Executive.

The closed Unitarian Chapel at Bury St. Edmunds has been re-opened, the Rev. Cyril Flower being the preacher (June 18th) to a congregation of 40.

A Methodist minister, Rev. T. P. Bullen, was the preacher, afternoon and evening, for the Sunday School Anniversary at our Nantwich Chapel, June 18th.

At the Attercliffe Unitarian Church Sunday School Anniversary, Sheffield, June 18th-19th, 78 prizes were distributed to scholars.

Rev. C. J. Street, M.A., LL.B., was preacher at South Shields Unitarian Church for its 234th Anniversary on June 11th.

At the Todmorden Unitarian Church, at three Anniversary Services for Sunday School, June 18th, Rev. Alfred Hall, preacher, the total attendances were 1,750, collections £75.

The Torquay Unitarian Garden Fete and Sale of Work, in June realised £200.

The Rev. C. Biggins reports improvement in his health, —writing from Japan.

The Unitarians of Khasi Hills, Assam, India, have formed a new congregation at Umkhyrmi. At the last Annual Conference of the Unitarian Union, eight congregations were represented. A Conference of Unitarian Women was held. The Churches are served by native preachers.

Mr. W. H. Taft, Chief Justice, U.S.A., attended service at our Essex Church, Kensington on June 25th, and he was the special guest at a reception held in his honour at Essex Hall, London, by the British and Foreign Unitarian Association, on Monday July 3rd.

The Provincial Assembly of Unitarian and kindred Churches of Lancashire and Cheshire was held at Rochdale on June 28 and was well attended, the arrangements for the day being most efficiently carried out by the local Unitarians.

At the Gainsborough Unitarian Chapel successful Sunday School Anniversary services were held on June 18th.

The Association of Non-Subscribing Unitarian Presbyterians of Ireland held its annual meetings in Belfast, June 20th, when Rev. Eustace Thompson succeeded Rev. Alexander Gordon as Moderator. Rev. Nicol Cross, M.A., of London, delivered a lecture on "Anglican Modernism."

Our weekly (not by any means weakly) contemporary, the INQUIRER, has just completed four score years. We wish it long life and prosperity. As a paper it has certainly become more useful, vigorous, and popular since, under its present Editor, it became strongly and definitely Unitarian.

Miss Florence Melly, a member of our Ullet Road Church, Liverpool, has received the honorary degree of M.A. from the University of Liverpool in recognition of her conspicuous services to education in that city.

At the closing proceedings of the Session at the Unitarian Home Missionary College, Manchester, the Principal, Rev. Dr. H. McLachlan, again made a strong appeal, as he had done at the Provincial Assembly at Rochdale, for more young men candidates for the ministry.

At the 45th Annual Meeting of the Southern Unitarian Association, June 28th, Rev. Dr. Mellone spoke of the unique position of Unitarians as being free to accept every advance of knowledge, and able to proclaim and maintain more consistently than any other people the great truths of the Fatherhood and the Brotherhood of Man; and the Rev. J. H. Weatherall spoke eloquently of the logical implications of our great doctrine of the Unity of God.

Sir E. J. Russell, O.B.E., who has received knighthood in recognition of his services to science is a subscribing member of the Stratford Unitarian Church, and a son of a Unitarian minister, the late Rev. E. T. Russell. We congratulate him.

United Anniversary Services of the two South Shore Unitarian Churches at Blackpool were held on Sundays July 2nd and 9th, one Sunday at Lytham Road, and the other at Waterloo Road, preacher, Rev. E. Morgan, B.A.

The summer meeting Manchester District Branch of the Women's League at Mossley, on June 17 was attended by 200 members from 19 Branches.

The Midland Christian Union of Unitarian and kindred Churches held its summer meeting at Shrewsbury, June 29th, when a large company was entertained by our Shrewsbury congregation, and Rev. Lawrence Clare was preacher.

At the Carmarthen Presbyterian College Prof. Dawes Hicks delivered the address at the annual Prize day. Prof. Philemon Moore has retired after many years efficient service.

The North-Cheshire Unitarian S.S. Union Annual Picnic was held at Glossop, July 1st. Though stormy, 100 attended.

Their Sunday School Centenary has been celebrated by the Norwich Unitarians.

The effort to raise £7,500 for the new Unitarian Church at Cambridge has reached over £4,000.

The Unitarian Church, St. Stephen's Green, Dublin, has been occupied by Irish rebel troops.

Dennis W. Price, son of Rev. W. G. Price, West Kirby Unitarian Church, has won the degree of B.Sc.Tech., Manchester University.

The Missionary Conference of Unitarian Ministers was held at Manchester, July 6th, the President, Rev. H. Bodell Smith, in the chair. Rev. G. Pegler, of Crewe, read an able paper on "Unitarian Missionary Work."

The Annual Meeting of the Ministerial Fellowship was held at Manchester on July 5th, Rev. J. Morley Mills, President, As the Ministers' Friendly Society for Mutual Help it is doing much good work for ministers in need. Rev. C. J. Street is its very able secretary, and Rev. John Ellis, treasurer.

Rev. W. H. Burgess, M.A., read a most illuminating paper on "Henry Newcome, the First Minister of Cross Street Chapel, Manchester," July 5th, Memorial Hall, Manchester.

At our Brookfield Church Sunday School Anniversary, July 2nd, the afternoon service was conducted successfully by scholars.

A "Rose Sunday" was observed at the Walsall Unitarian Church, Rev. H. Warnock, on July 9th, the church being decorated with roses.

The Unitarian Mayor of Bath (Councillor E. J. White) paid an official visit to the Unitarian Chapel on July 9th, accompanied by members of the Corporation, magistrates, and city officials.

BY THE HEART.

Some men there are
In this old world, who lack
In brilliancy of brain,
And bone of back.
For higher culture
They don't care a fig—
But, God who knows us all,
Their hearts are big.

And they would give the all
That they possess,
To any sort of person
In distress.

They may not loom
So lovely in the light,
But, God who knows us all,
Their hearts are right.

It might be just as well
For you and me
To quell our priggish thoughts;
For it may be
That when he takes the sheep
And goats apart—
The God who knows us will
Judge us by the heart.

—Joseph Andrew Galahad in Chicago "Unity."

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

8.—MARY SOMERVILLE.

MARY Somerville, as she became by her second marriage to Dr. Somerville, was born in 1780. Always keenly interested in nature, she became one of the most distinguished women scientists of her day. Cradled in Presbyterian theology, she gradually found her way into our simpler and freer faith, a fact which is, of course, omitted from the "Dictionary of National Biography." Her first marriage to Captain Greig left her with a son, who died before her; her second to Dr. Somerville left her with a daughter, who carefully tended her declining years. In 1831, at the request of Lord Brougham, she wrote an exposition of the chief work of the French man of science, Laplace, which brought her into the first rank of scientific writers. On its publication the Royal Society ordered her bust by Chantrey, which still adorns its rooms, and caused her to be placed on the Civil List, from which she obtained a pension of £200, afterwards raised to £300 a year. In 1834 she published her next important work, "The Connection of the Physical Sciences," which went through several editions. In this she was the first to recognise in the perturbations of the planet Uranus the influence of a still undiscovered planet, a surmise confirmed later by Professor Adams in his discovery of the planet Neptune. In 1845 she was induced to publish her "Physical Geography," which speedily went through many editions. Her modesty had led her to hesitate in this matter, because of the appearance of Humboldt's "Cosmos" in the meantime. In 1860 Dr. Somerville died, and was followed by her son by her first marriage five years later. Grave as the shock to her was she did not sit down to repine. She set about the preparation of her "Molecular and Microscopic Science," which was published in 1869, when she had attained her eighty-ninth year.

She lived three years more, passing away at Naples on November 29th, 1872, in the full possession of her unusual mental faculties. She had a singularly clear and accurate manner of stating scientific truths, in which she has rarely been equalled, let alone surpassed. She was no "blue stocking" in the ordinary sense of that much-abused epithet. She was endowed with a remarkable charm of manner and a deeply pious spirit. Her fair hair and delicate complexion gained her in her youth the title of "the Rose of Jedburgh," where she had been born in the manse. Her wonderful scientific knowledge sat lightly on her, and her friend, Miss Cobbe, calls her "one of the most womanly of women." She was also a skilful manager of her household, like another notable woman still living. She received many distinctions in her life. The Royal Astronomical Society made her an Honorary Fellow, while the Royal Geographical Society conferred upon her its "Victoria Medal." The Royal Italian Geographical Society also conferred a medal upon her. Indeed, she stood in the front rank of the scientists of her day, having a special gift for mathematics. Her name has been most fittingly commemorated by the erection of Somerville College, in Oxford, for mathematical women students.

Her simple faith shed a cheerful light upon her character and her life. She had been led to it by her scientific studies, and she was true to it to the end. So throughout her long life she has left an example of industry and beauty of character which does honour to the free faith which was her inspiration and her stay.

For further information see "Dictionary of National Biography" and "Memorable Unitarians."

Literature.

"Aspects of Modern Unitarianism," The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2, 3s. 6d. net, paper covers 2s.

This book contains nine essays by various writers, including the Editor, Rev. Alfred Hall, M.A., B.D., explanatory of the modern Unitarian position. In his introduction the Editor describes the progressiveness and open-mindedness of the Unitarian attitude. Dr. Mellone, in two separate chapters, treats the subjects of "The Unitarian Heritage" and "The Immortal Hope" respectively. Two chapters are contributed by Rev. R. Nicol Cross, M.A., under the titles "Man" and "God." Rev. W. Whitaker, B.A., deals with "Revelation" and with "Fellowship." A chapter on "Jesus" is by Rev. J. Cyril Flower, M.A., and the Editor has a chapter on "Atonement and Salvation."

In a "Foreword" it is explained that these essays "do not pretend to be a comprehensive statement of the Unitarian Faith. They deal with only a selection from many religious subjects on which Unitarianism has a distinctive message." Yet no one can read them without gaining a clear idea of what Unitarianism is, and realising how it differs quite fundamentally from popular orthodoxy. R. Nicol Cross exclaims jubilantly: "We have a mission—and a message, praise God!" and this book fully justifies him. Mr. Flower asserts that Dr. Martineau's plea that Jesus never claimed to be "the Christ" or Messiah has never been refuted, and he thinks that Martineau is right. It would be interesting to know where Mr. Whitaker found his quotation: "High as the Love of God, broad as the needs of Man" (p. 132); it seems like a new version of Longfellow's: "Lofty as is the love of God, and ample as the wants of man," which well describes the Unitarian Faith.

The essays are well written and make good reading. The Editor expresses the hope that they "will be of service to the branches of the Women's League and the Laymen's League, to Senior Classes and other Societies connected with our Churches." We commend that hope to the consideration of those concerned, and trust that they will take the hint, as its adoption is sure to be found most helpful in the carrying on of their work. Earnest Unitarians and heads of families who wish to encourage the publishing of good books explaining Unitarianism can do that by purchasing copies of this cheap and handy volume.

"Orthodoxy," by the Right Hon. H. A. L. Fisher, 1s. net., The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.

This is the Essex Hall lecture delivered for the British and Foreign Unitarian Association on Thursday in last Whit-week. Concerning any orthodox formula, Mr. Fisher asserts that its value "is not that it creates thought, but that it preserves it; not that it stimulates argument, but that it suppresses it; not that it quickens the individual, but that it binds together the mass. The orthodox man is the man who follows the rule of the road." He also declares that "the scientific heterodoxy of one age becomes the scientific orthodoxy of another"; that "Education has created subtle theologies, fine and moving liturgies, great devotional literatures. It is constantly at work, revising, adapting, as well as transmitting the creeds which have come down from antiquity"; "a creed is the product of the age which holds it"; but of this last statement it would surely be more correct to say it is the product of the age which made it. The lecture is full of suggestion. It was good to hear it delivered, and it is well to have it in print to be studied at leisure. It is published on good paper, in large type, making it the easier to read, and it will repay perusal.

"After Two Years: A Study of American Prohibition," by Phillip Whitwell Wilson ("P.W.W."), The United Kingdom Alliance, 1, Victoria Street, Westminster, London. Price Sixpence.

This is a book of 115 pages and 8 chapters, dealing very fully with the problem of Prohibition. It is an impartial investigation and a report of results and actual facts. Mr. Wilson says: "I was not a Prohibitionist before I came to the United States. Nor was I entirely convinced on the subject until I had returned to Britain and seen the alternative." "It is not from any interested source, whether for the saloon or against it, that I have derived my opinion of the problem." "Prohibition in Operation"; "Evasions"; "Social Effects," names of three of the chapters, are described at length, and the testimonies and evidences from every variety of class, individual and authority, are given. The "New York Times," hitherto strongly opposed to Prohibition, says that "Mr. Wilson evidently made his investigation of Prohibition and its workings carefully and without prejudices or prejudgments"; and states that "Prohibition is firmly founded on the wishes and the determination of a large majority of our people, that it has come to stay, and that it is not a failure except in the sense that all laws are failures." Anyone who wishes to know the facts should secure this book.

DEATHS.—Mrs. Carnegie-Brown, Hampstead, June 24th, 24; Mr. Charles L. Briggs, Boston, June 29th, 44; Rev. G. S. Hitchcock, D.D., S.S.D., Rochester, July 10th, 55; Mrs. Henry Shepard, Newport, I.O.W., July 3rd, 85;

For the Children.

THE NEW STAR.

Twinkle, twinkle, little star!
But, I say, how blue you are!
Yes, I'm like a summer sea,
And I stand for courtesy.

By Rev. H. FISHER SHORT.

AS the Blue-bird wheeled past an open window he distinctly heard a mutter that was very like a grumble. And what do you think it was? It was a grumpy little boy doing a little growse because he had to go to bed in daylight and didn't feel the least bit sleepy. At least, that was his idea.

"Bother this daylight saving business," he grumbled. "Its a fooling unfair thing. Why can't they leave the clocks alone?"

"I agree with you," came a cheery voice through the open window, accompanied by a gentle beating of wings.

And then in came the Bird-that-is-Blue. And then, wonder of wonders, what do you think happened? After wheeling round the room three times the Blue-bird alighted gingerly on the bed rail, there was the merriest chuckle, and hey presto! it wasn't a bird at all, but a wonderful blue boy.

"Did you ever?" laughed Blue Boy.

"No, I never!" Roger Brown laughed back.

"Good!" said Blue Boy, warmly, and, bounding on to the pillow, he added, "Let's talk."

"Yes, let's," responded Roger.

"Look at the sky," said Blue Boy. "Tell me what you see."

"I see it's blue, like you."

"Is that all?"

"Oh, I see a star—a blue star."

"Righto! Now we can talk."

"What about?"

"Why, the Blue Star, of course."

"Funny thing to talk about. Can't you talk about rabbits, or fishing, or foreign stamps?"

"Certainly, but just now I prefer to talk about the Blue Star."

"Why?"

"Because it's so frightfully interesting, and means such a lot."

"All right; go on," said Roger, in that bored sort of way.

"The Blue Star's a new star."

"Is it?" yawned Roger.

"Yes, brand new! Haven't you heard of the Blue Star of Courtesy?"

"I heard Dad saying something about it, but it sounded so grown up and dull that I didn't listen."

"It strikes me," said Blue Boy, pretending to be stern, "that you're just the sort of chap who ought to have listened."

"How's that?" said Roger, arrested.

"Because courtesy doesn't seem to be your strong point."

"How do you mean?" said Roger, rather sorely.

"I mean, for one thing, that had you been courteous you would have listened when Father was speaking to you."

"Who told you he was talking to me?"

"Father WAS speaking to you, wasn't he?"

"Yes," grunted Roger.

"Then never mind who told me."

"Well, go on," said Roger, sullenly.

"Please," prompted Blue Boy.

"Please," snapped Roger.

"It is plain I didn't pop in a moment too soon. Courtesy is NOT your outstanding feature."

Roger wriggled, and went red.

"Now had you listened you would have heard that French motorists are ashamed of being known as 'Road Hogs,' and have decided to form themselves into a society for the cultivation of good manners, and, for a badge, to wear the Blue Star of Courtesy."

At this Roger flew into a temper. "But I'm not a motorist, and I don't care tuppence for courtesy and all that rot," he almost yelled.

"I wonder," quietly smiled Blue Boy.

(To be continued.)

IN WHIT-WEEK.

Dr. Rattray, M.A., in his Anniversary Sermon in Essex Hall on Tuesday evening, said: "There are, then, repositories from the past which abound in Good and Evil. . . . The great art is to develop judgment of the Good, and to work out the harmony of repositories of the Good that have come down from the past with the development of the present, so that the present also may add new repositories of Good. How is this to be done practically? First, by sincerity; and secondly, by doing things as well as ever we can—by discovering hidden powers and developing and using them in the common service. It is thus that we become better men and women."

Mr. C. Sydney Jones (President of the B. and F.U. Association) said: "Let members be assured that the work of the Association is only limited in scope and effectiveness by the money at command, . . . but that the work in itself was of the greatest possible promise for religion in this country and in the world." He "trusted that the work of the Rev. Cyril Flower and his congregation at Cambridge would receive full support from Unitarians everywhere, so that there may be established at the University a centre of the broadest possible religious education."

Fear and Love.

IN former times people were driven to church by the impelling motive of fear. Dread of "the wrath to come" exercised a powerful influence. Attendance on public worship was a sort of "fire escape" or an insurance against everlasting torments after death. But gradually yet surely the old belief in the doom of an everlasting hell of fire for the unsaved has weakened and lost its hold upon people, and has ceased to inspire with terror. It is not so true now as when Robert Burns said it, that

"The fear o' hell's the hangsman's whip
To hold the wretch in order";

and with the passing away of that fear there has come in its place a growing indifference to churches and to public worship. Amongst churches where people do attend regularly in goodly numbers are those belonging to the Roman Catholics, and the power that impels them is largely that of fear.

The more people think for themselves and reason out their own religious faith, the less do they believe in a cruel, wrathful, and revengeful God. They conclude that, if there be a God he must be as good at least as the noblest creature He has made, not less humane than a loving mother; and that if He is "Our Father," possessing all the good that the word "Father" can be made to mean He will no more allow any of His children to be punished by torture in a burning fire than would any loving human father or mother. And thus it is that such thoughtful people lose their faith in churches in which the Hell Doctrine is preached, and the complaint goes forth from the orthodox folds that they are becoming more and more deserted.

But what must we say of sparsely attended Unitarian churches? It is often said that if all Unitarians attended Sunday worship at Unitarian churches there are not enough places of worship to hold them. It is usually put in some such way as this: "If all the known Unitarians in the town of X were to attend worship at the Unitarian Church it would not hold them,—it would be more than filled. Why do they not attend? One thing: they feel they have nothing to fear by staying away. They know that Unitarian Christionity has no hell doctrine that fills the mind with terror. They are fully aware that Unitarianism stands for that gospel of Infinite Love that casts out fear. And while it is true that there is no fear to impel them it is equally true that they are not drawn thither by the power of Love. Does that mean that love cannot draw them? No,—it means that they have not in themselves the love to impel them. Love is greater than fear. But when fear is gone and love has not taken its place there is neither attraction nor compulsion. When the people believe the priest and he says—"Come to church or you will surely go to hell," the natural result follows. But when that belief is gone and there is no priest to inspire fear, again the natural result follows.

It requires much more spiritual cultivation to truly love humanity and to love God, than it does to be in dread and fear of God. And our materialist system of life is quite opposed to that spiritual development. Our methods in school education give no help in that direction, or indeed very little. Only very exceptional spiritual power in the home and in the pulpit can at present make God's love so clear and evident as to inspire and awaken love in return. But when love to God takes the place of the old fear of God, it will then be true that people will feel that they cannot stay away from public worship, and that it is a blessed thing to share religious fellowship, and that the Church is indeed the House of God and the gate of heaven.

MINISTERIAL CHANGES.—Rev. J. Shaw Brown has closed his brief ministry at Wellington, N.Z.; Mr. J. Harold Smith has retired from the Belfast Domestic Mission, and is succeeded by Mr. Norman Kirkham, of Bolton; Rev. Percival Chalk, of Evesham, has accepted appointment to Wandsworth; Rev. John Trevor has become minister at Newbury; Rev. A. H. Biggs, M.A., has begun his ministry at Altrincham; Rev. W. L. Schroeder and Mrs. Schroeder have received public farewell presentations on leaving Halifax for Mill Hill, Leeds, where Mr. Schroeder has commenced ministry, July 2nd; Rev. Henry Hall, from U.H.M. College, Manchester, has begun his ministry at Urmston and Chorlton, and Rev. J. Harry Smith, of the same College, has entered on duty at Rotherham; Rev. J. Horace Short has resigned Blackfriars Mission and Stamford Street Chapel, London.

Mr. A. H. Brownlow, of Leeds, has been appointed to the Selby Unitarian Church.

The Unitarian Home Missionary College Past and Present Students' Union had its Annual Meeting at the College, Manchester, July 6th, followed by the Annual Dinner. Besides alumni, visitors included Professor Tout of Manchester University, and Principal Grensted, Anglican.

The "Founders' Day" at Channing House School, Highgate, London, was celebrated, Friday, July 14th, and was a great success. The pupils performed two plays and some songs, in the presence of a good attendance of guests.

War Memorials and Rolls of Honour have been unveiled at Dundee Unitarian Church and at Rosslyn Hill Chapel, Hampstead.

Dr. R. F. Rattray was preacher at our Loughborough Church on July 9th. The Annual Flower Show and Industrial Exhibition, July 15th, was very successful.

Rev. W. L. Schroder and Mrs. Schroder have received public welcome at Mill Hill Chapel, Leeds, July 15th.

Rev. H E. Perry has resumed his ministry at Stockport after illness.

What Think Ye ?

By the Rev. WILLIAM C. HALL, M.A.

2.—WHAT THINK YE OF CHRIST?

THIS question has been asked from the very beginning of Christianity. It has had many different answers, and has been the chief question of all Christian controversy. Popular teaching represents Christ to have been a miraculous person, one who had a miraculous birth, performed miracles, had a miraculous resurrection from the dead, is to come again miraculously, and who was not only a man but God Himself. Against this teaching, with all its mystery and confusion, is the teaching of those Christians who are generally known as Unitarians.

The Unitarian doctrine concerning Jesus Christ does not confuse him with God, but represents him as a man like ourselves, but nobler in his life and nearer in his spirit to the spirit of the Heavenly Father. It regards the Gospel narratives as a human record in which, amid much that is conflicting and far from clear, it sees the purest human life and the highest moral and spiritual teaching that have yet been given to the world. Many religions existed before Christianity, all of them endeavours to find God, but none had that pure and intense appeal to human hearts which was made by Jesus Christ. He set forth the Fatherhood of God and the Brotherhood of Man as the great doctrines of the faith which was to save the world: He preached a God of love and a humanity to be loved. His life was as perfect as we can imagine a human life ever to have been, and, for this reason, his teaching commands special attention and his example demands our imitation of it.

The Christian is not one who simply says he believes certain things about Jesus, and who calls himself by a certain name, but one who shows in his daily life, in his character and his conduct towards his fellow-men, that he obeys the teaching and emulates the spirit of his Master. The Unitarian presents a view of Jesus Christ which can be lived to-day ; a belief in him which is comforting and helpful and inspiring to all who reverently desire to lead a good life and to be drawn into the nearer presence of God.

The Unitarian Women's League.

THE Summer Meeting was held at Moorlands, kindly lent by the Misses Lupton, on Wednesday, June 28th.

There was a good attendance of members, and in response to invitations the Leeds Branch was pleased to welcome a large number of delegates from the neighbouring churches, including 8 from Bradford, 4 from Huddersfield, 3 from Holbeck, and 1 from Hunslet. After tea the President, Mrs. F. J. Kitson, took the chair, and in her address gave an account of the Whit-week meetings in London. Miss Johnstone, of Bury, who had been asked to help our Yorkshire branches to form a District League, then gave a most interesting account of how the Manchester District League was formed, and how it is worked, and after hearing her instructive and inspiring address there was an evident feeling that a Leeds District League may very soon be an accomplished fact. After votes of thanks the following resolution was carried unanimously :—

"That it is desirable to form a District League with Leeds as its centre."

The representatives from the neighbouring branches not having been authorised to affiliate at this meeting, it was decided that another meeting should be held very shortly in order to definitely form the District League, elect officers, and arrange for its future working.

Mrs. Currer Briggs, in a moving speech, urged all Unitarian women to unite loyally and energetically to uphold and extend the faith dear to us all, and expressed her intention to do what in her lay to make the League a success. She said how "humbly proud" she felt of her position as President of the Unitarian Women's League, and how earnestly she desired to fill it to the best of her ability. Votes of thanks to all who had contributed to the success of the meeting were cordially passed, and Leeds District League bids fair to have a successful future.

L. M. PASSAVANT,
Hon. Sec., Leeds Branch.

The Midland Sunday School Association held its Summer Meeting at a Garden Party of the Walsall Unitarian Church, Rev. H Warnock, Minister, July 15th.

Congratulations to Miss Kathleen Hall, daughter of Rev. Fred Hall, Mottram, on gaining the B.A. degree, Liverpool University.

For the 10th Summer School Manchester College, Oxford, arranged by the Sunday School Association, Aug. 3rd to 12th, excellent fixtures have been made with lecturers on a variety of subjects concerning Sunday School work. The plan includes excursions, visits to colleges, boating on the river, visit to museums, social evenings, etc. The enrolment of students exceeds all previous records. Rev. Bertram Lister, M.A., Essex Hall, London, is secretary.

Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool,
is at liberty to take Sunday Engagements.

National Unitarian Temperance Association.

MORE ABOUT CARLISLE.

By Mr. H. G. CHANCELLOR.

TO those interested in the Drink question Carlisle has so far presented a series of puzzles, on which some light is thrown by a letter, just become public, from the General Manager of the Control Board to one of the clubs.

It will be remembered that since July, 1916, Carlisle and a considerable area around has had the great advantage of having its drink business conducted as a State monopoly, with absolute powers of ownership and control, and a complete absence of the private interest to which the evils of this traffic are so often attributed.

With ownership the Board of Control carried out all the reforms, the power to effect which, acccording to their own White Paper, constitute State Purchase a "solution" of the drink problem.

Licenses were reduced. "Pubs" were improved, and incidentally bars were lengthened and facilities increased. Hours were limited, restrictions as to quantity applied, treating prohibited, grocers' licenses abolished and their sales effected without engaging private interests to push them.

Everything was changed, controlled, regulated, restricted, governed disinterestedly, except the nature of alcohol. But somehow the solution has kept Carlisle more drunken than the average town throughout the country, and exceeded in drunkenness by only a few bad cases. This is not a matter of opinion at all. It is a sad fact that cannot be disproved.

How is it that while the Control Board existed its restrictions were more effective in reducing drunkenness where they only had to be enforced on private traders than in Carlisle, where enforced on and through their own employees—disinterested so far as personal profit was concerned? Apparently because conflicting motives paralysed proper enforcement in the nationalised area, whilst the simple exercise of control without ownership insured proper enforcement elsewhere.

The issue elsewhere was how to reduce drink consumption; in Carlisle, how to do this consistently with making the experiment a financial success, i.e., how to sell enough drink to make a profit in such a way as not to produce drunkenness. With national ownership nothing could prevent that motive operating to perpetuate the trade and increase its inevitable results. Of course, what makes drinkers drunkards is the drink they consume, whether sold by a barman or a bishop, in a pub or a "reformed" restaurant.

Outside Carlisle the No Treating Order was rigidly enforced. Inside it was openly and consistently broken. This was publicly stated by a party of working men visitors, who publicly broke the Order, and were neither prosecuted nor their statement denied.

To sell enough, complete monopoly was desired. So far as the ordinary sales were concerned that was effected by the simple method of buying out.

(To be concluded.)

— THE TENTH —

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